

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Giving is not the throwing away of that which we never miss, but it is the consecrating to noble uses that which is very dear to us, that which has cost us much."—LLOYD JONES.

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Thursday, August 19, 1909.

Price One Penny.

DEADLY BLUNDERS IN JOSEPH SMITH'S WORK, IF HE WAS AN IMPOSTOR.

WHETHER we look upon "Mormonism" with favor or with disfavor, it is generally conceded that it is a great religious marvel—the greatest of modern times, if not of all known ages. In starting it is *sui generis*. In operation it is wonderfully harmonious. In its power to unify the conflicting opinions of men, it is peerless. In its progress against all opposition, it is resistless, and, briefly, in general efficiency as a church organization it excels all other religious institutions among mankind. So distinctive and competent is it in many of its characteristics that it attracts the constant attention of a highly cultured and critical world. Now, all the credit for the numerous, extraordinary qualities that it possesses must be given to Joseph Smith as the sole human agent in instituting them; for no material change has been made in the "Mormon" religious system since the day of his martyrdom. But, viewing his work from the standpoint of his opponents, we find that notwithstanding the excellence of his genius and unsurpassed organizing powers, he made a large number of deadly blunders, among which, if he was an impostor, there are several that, singly and alone are sufficient to wreck all his hopes of success—the commission of which cannot be reconciled with the suggestions of prudence or the dictates of ordinary common sense. Coming now to the consideration of some of the blunders to which reference has been made, we find as follows:

1. If Joseph Smith was an impostor, he chose the most dangerous ground that he could possibly occupy when he purposed to write

a volume of history and claim that it was an original, inspired, but sealed record of an ancient people. The utter recklessness of such a proceeding is as manifest as the light of the noonday sun. To perceive the predicament in which an impostor would place himself by observing the foregoing conditions, we have merely to consider that he could not copy or compile known history as a new revelation from God, since it would not serve his fraudulent purpose for a single day longer than was necessary for some one to discover the author or authors from whom it had been purloined. Finding his way thus completely blocked against all attempts to write published, authentic history of an ancient people as the recently revealed word of God, an impostor might be so unwise and stupid as to write a fictitious history of a fictitious people, and to claim inspiration for that kind of work; but who could fail to perceive that as God's work it was spurious from beginning to end, since a failure to point out some traces, some relics, some ruins left behind somewhere by the subjects of the alleged history, would immediately disclose their true character as creatures of fancy only. Driven in rout again from this portion of the historic field, an impostor might be as amazingly dull in intellect, and reckless of consequences to his work, as to write a fictitious history of a real people and locate them. But the writing of a history of this character, relating, as in the case of the Book of Mormon, to a people who were obscurely known at the time the alleged inspirational record was penned, yet who, nevertheless, left behind them in the ruins of their ancient civilization, and hieroglyphical inscriptions, and in the traditions of their descendants, many keys that reveal their true history to quite an extent, is an undertaking so full of the peril of exposure that no sane impostor would seriously think for a moment of running the tremendous risks involved. But according to what many anti-"Mormons" must think, this very hazardous work is just what Joseph Smith performed, reckless of the impending perils of exposure, which, he could easily foresee, would not diminish in number or certainty in a brief period; but which, on the contrary, would increase and multiply—become more potent and swarm about his pathway more and still more dangerously, as time progressed, and the discovery and study of American antiquities was pushed further and further ahead by the most critical age ever known to man. Let us notice, now, the absurdities that are involved in this case, if Joseph Smith was not inspired. (a) Though a schemer of wonderful powers and cunning far above ordinary mortals, he was yet so stupid that the very first step he took in his work made his downfall inevitable. (b) Though he wrote an alleged fictitious history of a real people, it is as true and faithful, as far as known developments can demonstrate the fact, as though it were written by eye-witnesses of the events which it records. But fiction cannot develop into reality, nor can fancies long keep pace with historical truth. Human ability is often

sorely taxed to unite consistent history when the necessary documents are in existence; and what ground is there for any one to assume that Joseph Smith did do it without having any material data at hand.

Thus far remarks have related only to the blunder that Joseph Smith, if an impostor, committed when he offered inspirational history as a fundamental basis of his work. But this proceeding, in most, if not in all of its aspects is so inseparable from the cause of "Mormonism," that, though not strictly in place here, some features of the case, as they really exist shall now be considered. It is true that a few authors or writers had given to the world, before the Book of Mormon was published, some accounts of their discoveries among the antiquities of America; and hence not a small number of anti-"Mormons" claim that these reports must have been in the possession of the alleged modern author of that book. Well, it is a satisfaction to know that these gentlemen do not find it serviceable to their cause to assail the Book of Mormon on the ground of historical inaccuracy to any great extent. Their general silence in this respect is an admission that its statements are too fully in agreement to suit them, with what eye-witnesses have seen of the American antiquities; and their course is altogether to our liking. If our opponents assist us in establishing the necessary harmony, we shall find no fault with them. But they are now asked to inform us whether or not anything NEW concerning the ancient American ruins, etc., has been discovered since the Book of Mormon was first published in 1828; and they may further tell us just how the statements of that book agree with the most recent and reliable developments respecting these matters. Is it not a fact that through recent archaeological researches, more information of a secular character relative to the true history of the ancient Americans—of their manners, customs, wars, arts, religion, civilization, original habitat and migrations, etc., has been acquired in one way or another by the world, since 1828, than it had in its possession during the preceding thousand years and more? If the historical agreement of the Book of Mormon with what was known before 1828 of the ancient Americans, can be accounted for by a lively stretch of the imagination, on the assumed ground of public information and conflicting conjectures, some further efficient reason must be forthcoming upon which to rest its agreement with the unknown—with the *new* facts brought forth during the past eighty years. Nothing has yet been discovered in all the later ancient American researches to discredit the historical accuracy of that book; but as shall be shown further on, its truthfulness is being confirmed in the most satisfying manner, and we ask what less than the inspiration of God can loose the seals of an unknown history as the Book of Mormon does?

The reader's attention is next directed to the vast difference that exists between the descriptions that certain persons had given to

the world before 1828, respecting some American antiquities, and a detailed history of a great people such as the Book of Mormon contains. The dissimilar characteristics are obvious to every one. The records contained in that work and a description of certain ruins are wholly different, and it follows that neither before 1828 for many centuries, nor after that date was there published anywhere a history of the ancient Americans, except that recorded in the Book of Mormon; and the unreasonable, absurd proposition that Joseph Smith translated an account of some ruins, variable opinions and immature conjectures into a veritable history, whose truthfulness has passed successfully through many a crucial test, is worthy only of the ridicule and contempt of thoughtful men. It might be a satisfaction to some of our readers to know somewhat definitely what accounts of the American antiquities the translator of the Book of Mormon could have had in his possession at the time he performed his work; and before proceeding further with the leading line of thought, some remarks on the suggested matter shall be submitted.

John L. Stephens was the first author who brought the attention of the English speaking people of America to the fact that there were antiquities of importance on the Western Continent in such a manner as to awaken general interest in them. But he did not set out on his official mission to the Central American States until the third day of October, 1839, and not until 1841 were the reports of his first discoveries published. In 1843 there followed a work on his researches in Yucatan as a result of a second visit to the southland. It was impossible, therefore, that Joseph Smith could have obtained any assistance of any character from Stephens' volumes. By order of Charles the Fourth of Spain, Captain Dupaix visited some of the great American ruins, and his reports are made for the years 1805-'6 and '7, and in the last year he reached Palenque; but for various reasons his manuscripts and drawings were not published until 1834-'5, and then in France. His work was for a long time regarded as the text book on American antiquities. Colonel Galindo's relative communications to the Geographical Society of Paris were published in the work of Dupaix, and hence these reports and accounts were as useless to Joseph Smith as Stephens' publications were. On the fifth of May, 1787, Captain Del Rio, acting under a commission from the Guatemala government, arrived at the ruins of Palenque for the purpose of an official investigation. His reports, with the commentaries of Doctor Paul Felix Cabrera, were laid away in the archives of Guatemala and forgotten, until finally, through the efforts of an Englishman, an English translation was made and published in London in 1822. This was the first general announcement to Europe that ancient ruins of great importance existed in the Americas; and the English people received the news with little or no interest, if not with distrust, and at the same time the American mind was in a similar

apathetic condition respecting the matter. It is scarcely probable that a book which failed to arouse interest in England, found its way, so soon after publication there, into the hands of an obscure youth in western New York, U.S.A.; and this improbability is strengthened when we consider that the facilities for the distribution of books in those early days were vastly inferior to what they are at present. Yet we do not take the ground that Joseph Smith did not have a copy of Del Rio's book. Possibly he did; but before concluding these remarks our readers shall find that the point is an immaterial one to affect the standing of the Book of Mormon as an inspired work of God. Fuentes, the historian of Guatemala, gives an account of some of the ruins in his country, and travelers had seen a number of them, and doubtless published newspaper and magazine reports of them; but general interest in the antiquities of America was not aroused until the publication of Stephens' volumes, who himself says that the field of ancient American research was just being opened in his day.

This outline of the extent of public knowledge respecting the matter in hand is not submitted as complete but it serves to show that at the time Joseph Smith translated the Book of Mormon the world knew but little about ancient America. Now, for the sake of the argument let us admit that Del Rio's reports, Fuentes accounts and a wagon load of communications from travelers, all descriptive of what they saw of the ruins in question, and with them misleading, immature conjectures by the score, were in possession of the translator of the Book of Mormon when he carried out his work, how does that gratuity affect the claim that he was inspired of God for its accomplishment? Here we again remind the reader of the vast difference that must be recognized between the accounts that people give of certain ruins, etc., that they have seen, and a detailed history. But, replies the objector, are not men now almost constantly bringing to light the history of ancient peoples through an interpretation of the ruins and relics they have left behind themselves? The writing of history by such aids does not involve the inspiration of God at all. Before granting the virtue of these and similar propositions, it is purposed to inquire who is doing such work, and to what extent, and under what conditions?

In the Crystal Palace at Sydenham, England, there is the restored figure of a giant Megalosaur. This model was constructed under the direction of Dr. B. W. Hawkins, who had for his guide a piece of fossil jaw-bone, and a description of some fossil teeth of the real animal as given by the Rev. Dr. Buckland. We find, also, that there are scientific men who can construct a fair model of a fish from a single scale. But who are the men that are able to perform these modern wonders? Are they "unlearned youths" (such as Joseph Smith was when he founded "Mormonism") who have lived in obscurity all their early lives—seldom entering a

school room,²⁰¹¹⁸² and probably never seeing the inside of a college, and who are uninstructed in the principles of anatomy? No, a thousand times, no. They are specialists in their line of work, and out-rank the average man scientifically, as the Alps tower above the valleys at their base. Does any man suppose that that piece of fossil jaw-bone is the only bone that Dr. Hawkins ever studied? that those scientists who model a fish from a scale never critically examined any other scale of a fish? Such men know the anatomy of some animals, if not of many different kinds, as common men know their a, b, c's. They know to a certainty that a particular structure in one part of the animal frame must have a proper fitting, or harmonious development in another part. The principles upon which they proceed with their work of restoration are laid down in nature and are as immutable as the word of God. If it were possible for great variations to occur in the related organisms of animals, no man could give us, unless by accident, a fair model of a Megalosaur from the structure of a few fossil remains of a real one as the basis of his work. Now, put that fragment of bone—that scale—into the hands of an "unlearned" young man, and what kind of Saurian—kind of fish—can he model from it, and from it alone as his guide? Should he be so simple-minded as to try his hand at the work of restoration, a wretched botch must be the only product.

How many different ruins or differing systems of ruins and of antiquities had Joseph Smith ever studied so that he could, without fail, tell how peculiarities in the American antiquities have demanded a variation in the ordinary course of history there? Attention has been called to the necessity of law, order, and of a uniformity of structural principles in the animal organism to enable scientists to proceed with any degree of assurance in the work of restoring unknown animal forms from a fragment; but when we come to the task that some people impose upon Joseph Smith, or any other man as a mere human, of restoring the complete history of an ancient people from simple descriptions of some American ruins (for he never saw the antiquities themselves), the work in this particular case was complicated and unusually difficult from the fact that there are no other antiquities anywhere on the known earth that are like them. Stephens says of them: "They are different from the works of any other known people, of a new order, and absolutely anomalous, they stand alone." (Vol. II, pp. 442.)

Mr. Stephens ought to be an authority on this matter since he traveled extensively in Europe, Asia, and Africa before making his visit to Central America. Again, we ask how long this old world of ours was engaged in the study of anatomy before scientists were developed who could model a Saurian under the conditions that obtained with Doctor Hawkins. Somewhere away back in the remote times of man's history the investigations of animal forms

began; but, in the face of this fact, men will claim that that "unlearned" youth, Joseph Smith actually did, in the space of a few brief years study, become so proficient as to be able to interpret some reports of a few antiquities that, in character, are *sui generis*, so perfectly as to write a large and detailed history of the Ancient Americans from them and from them alone—a history that can not be disproved in any essential, but which, on the contrary, is remarkably vindicated by archaeological researches in America during the past eighty years. We find, further, to the imperishable honor of Joseph Smith, or to that of the founder of Mormonism, let him be who he may, that the anti-"Mormon" assumption demands that he should in the space of a few years study at most, of a few accounts or reports only of a limited number of American antiquities as his sole guide, accomplish a work in detail which the world of science with a full field before it, with its voluminous reports, descriptions, drawings, excavations, visits, wealth, learning, skill, analogies, etc., etc., has been anxiously striving to do during the last half century in particular, with only partial success; limiting conclusions to general outlines, with few details when they are brought into comparison with those given by Joseph Smith.

(*To be continued.*)

SUBMISSION.

Wherever thou dost call me,
 Lord, willingly I'll go,
 In pleasant paths or rugged,
 While traveling here below.
 I ask not worldly glory,
 I seek not earthly fame;
 I long for power and wisdom
 To magnify Thy name.

The world holds forth its treasures,
 And beckons me to come
 And share its fleeting pleasures,
 And join its happy throng.
 But—there is ever whispering
 A still, small voice within;
 That way is most enticing,
 But, oh! it leads to sin.

A pure, unselfish nature,
 A holy life I crave;
 A will meek and submissive,
 A heart that's truly brave;
 To be God's humble servant,
 Gentle and true and kind,
 Living for those around me,
 And leaving self behind.

These form the great ambition
 To which my soul aspires;
 Oh! help me, loving Savior,
 To gain my heart's desires.
 Unto Thee now I offer
 My talents and my time;
 Oh! use me in Thy service
 Oh! make me wholly thine.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 19, 1909.

A MEMORABLE AND MOMENTOUS JOURNEY.

READERS of the *Millennial Star* during the past few weeks have learned a little about the recent journeyings of the party that left here July 1st, and their visits to distant places in the interest of the latter-day work. Many points in Denmark, Norway, Sweden, Germany and Holland reached during this tour the Editor already had visited, but other places in the most northerly regions had not previously been ministered to by any of the general authorities of the Church. None of the Apostles of the former or latter-day dispensation so far as is known, had ever gone beyond the Arctic Circle to preach to the inhabitants there. Trondhjem, it is believed, was the most northerly city to which any of them had traveled, but this trip, taken by steamer from that point reached to about fourteen hundred miles farther and meetings were held in the land of the midnight sun, at which the gospel was preached to large congregations of strangers who listened with the deepest attention and paid the greatest respect to the visitors.

The elders laboring in those distant parts were greatly encouraged by the coming of the party and the ministrations of the brethren. There was not, during the whole journey or in the different towns and cities visited, a breath of opposition, or a sign of disrespect. Nor was there anywhere any exhibition of lawlessness or inebriety or disorderly conduct. The people were well dressed, polite, peaceable, good looking, and while showing no evidences of great wealth, were still free from the appearances of poverty and destitution to be seen in most of the populated regions farther south.

The summer season there lasts not more than four months, during which there is no night, and a great many of the denizens of the towns take the opportunity of visiting their friends in the country districts, chiefly dwelling on the numerous islands adjacent to the northern coast. This renders somewhat difficult the labors of the elders in those parts, as they are unable to get congregations, ordinarily, to listen to their teachings. Yet they pursue their work, and appear to be happy and contented to stay as long as they are required, and do what they can to carry the gospel to the people on the numerous islands which they can only approach by small

boats. This is quite hazardous during the winter season—lasting eight or nine months, when storms are frequent and the rigors of an arctic winter have to be encountered. They seldom meet with other missionaries, and the president of the Trondhjem conference, which embraces the whole of that far northern region, can visit them only about once a year.

These youthful servants of the Lord cheerfully go forward, distributing their literature and bearing their testimony in the districts appointed to them, and are buoyed up by the spirit of their calling and the knowledge that they are engaged in the work of the Lord. They have the same faith, confidence and joy in their work as the elders have in those countries where travel is easy and modern inventions are at the service of all. The courage and perseverance displayed by those devoted missionaries, so widely scattered and so distant from others of their faith, are highly commendable and evoke the admiration of all who know of their labors of love.

During the voyage northward the weather was unfavorable for a sight of the midnight sun. On two occasions, however, his majesty King Sol emerged from his privacy in the clouds between ten and eleven o'clock at night, and blazed forth with such intensity of splendor as to dazzle all beholders. Rays shot forth from his glowing face in every direction, and the sky around was like a mass of molten gold. But he soon wrapped himself around with his velvet robes of black and retired out of sight, but not out of mind, and the reflections of his presence upon the western sky was such that no pen can picture and no painting could portray. Such sunsets, if they may be so called, are not to be seen in the regions of the south, and are beyond the power of this writer to describe.

They, however, are scarcely to be mentioned in the same breath with that scene beheld when, after the great meeting at Vardö, the party of travelers went on board the *Erling Jarl* to take the return journey at eleven p.m. on Friday, July 23rd. At this time every cloud had passed away. The whole heaven was illuminated as at midday, but the sun was nearing the lowest point of his diurnal journey. At midnight he shone forth in the fulness of his midday glory. He did not reach down by some distance to the horizon, but his brightness glittered on the sea and lit up the shore. The party sat on deck and watched him as he silently and slowly passed on in majestic splendor, so that by one o'clock, he was visibly rising to the morn.

Such a sight is never to be forgotten and the whole company felt repaid for the toils of the long journey, and with gratitude to the Maker of the heavens and the earth, the Giver of all good, the great Eternal Father, who had opened the way for the opportunity of proclaiming His word to the denizens of the far north, they retired to their respective couches, having no need of the light of

lamp or candle, but needing to draw curtains around to shut out the glare of the glowing sun at night.

It was pleasant to think of the people being able to walk the streets and enjoy outdoor pleasures during the whole of the twenty-four hours of the day, but how about the times of darkness during the eight or nine months of deep gloom, of wintry cold, of frost and storm? For there is no spring or fall there. Let those who choose make their abode in the land of the midnight sun, but the visitors, with all their appreciation of the wonderful scene they had beheld, preferred to dwell where the sun's visits are more equally divided and where there are no eight or nine months of continual night.

At all the meetings held on this journey, in Aarhus, Aalborg, Christiania, Bergen, Trondhjem, Tromsö, Vardö, Narvick, Stockholm, Copenhagen, Berlin, Hamburg, Holland, and London, the one Spirit of the Living God was present. Wherever a saint was met, there was the same kindly feeling of brotherhood and sisterhood; the one faith was held; the one God worshipped; the one Lord honored as the Savior; the one hope of our calling exercised. Wherever the elders were met there was the same self-sacrifice and love of humanity exhibited. There is nothing like it elsewhere in this wide world. These are among the evidences that this latter-day work is of God and that it is the old system and Church of Christ restored.

The work is spreading in these, as well as all other, parts of the earth. The gospel is going forth to every nation, and kindred, and tongue and people. It will penetrate to every part of the globe. It will gather in the elect of God from every point of the compass. It is a glorious work, a marvel and a wonder. It will prevail over every foe. It will drive out the darkness of error and bathe the whole earth in the glory of the Sun of righteousness; and it will shine forever.

The entire party feel aglow with gratitude to the Giver of all good for His preserving care under which they traveled by sea and land without accident or harm, and have returned to their respective fields of labor, President Lund and his party towards their home in the distant west, President Andrew Jenson and his party to Copenhagen, Sister Penrose and the writer to Liverpool to take up the threads of business and of home ministry, and to rejoice over novel experiences and new opportunities of spreading the glad tidings of the latter day gospel in fresh localities, and to receive the congratulations of kind friends over their return in good health and spirits, from their trip of many thousand miles, ready and willing to labor in the glorious cause which they know to be Divine.

C. W. P.

WE have received the July number of *Americana*, which is the

new name for the *American Historical Magazine*, published in New York City. It contains the beginning of a "History of the Mormon Church," by Elder B. H. Roberts, and opens with the genealogy of Joseph Smith, the Prophet. It is to be continued as a serial and promises to be one of the most important contributions to current American literature. *Americana* is a high class, illustrated monthly, and among other fine engravings it contains is a splendid portrait of the Prophet Joseph Smith and one of the monument at Sharon, the Prophet's birthplace. A very valuable portion of the opening article on Church history is a detailed account of the ancestry of the "Mormon" Prophet. It gives positive evidence that his parents and progenitors were of a thrifty, well-to-do, industrious and respectable class and altogether different from the libelous descriptions given by pretended authors of "Mormon" history, who have copied one from the other those stories on this matter which have found their way into the public prints, encyclopedias, magazines, etc. Elder Roberts takes up the subject in his usual trenchant and vigorous style, and as an Assistant Church Historian is well equipped for the pleasant task he has in hand. We regard this opportunity to place the truth of "Mormon" history before the American public as one of the most opportune events of the present period.

FROM the latest number received of *Liahona, The Elders' Journal*, we learn that Elder Nephi Anderson is now in editorial charge of that publication, having succeeded Elder Benjamin F. Cummings who conducted it so successfully from its inception. He has been released from his labors at Independence, Mo., and has returned to his home in Zion, having filled with credit a very important mission. Elder D. H. Fowler, the assistant editor, has also been released and Elder Clarence A. Walters has returned home, which leaves the responsibility of the magazine upon Elder Anderson. He is a well known and able writer and was assistant editor of the *Millennial Star* under the presidency of Elder Heber J. Grant, and gave additional lustre to that literary luminary. *Liahona, The Elders' Journal*, will continue to advance under the editorship of so talented a writer.

CONFERENCE APPOINTMENTS.

Nottingham	...	...	...	Sunday, September 5, 1909.
Birmingham	...	...	...	,, ,, 12, ,,
Newcastle	...	...	...	,, ,, 19, ,,
Grimsby	...	...	...	,, ,, 26, ,,

NEWS OF THE WORK IN AFRICA.

PRESIDENT HENRY L. STEED writes encouragingly of the work in South Africa, although some annoyance has been felt recently, caused by the immigration officers. Some of the brethren who left Liverpool about the first of June were denied admittance because they did not have the necessary landing money, the equivalent of one hundred dollars. They had drafts on the Liverpool banks for the amounts, but these would not be accepted by the immigration officers, they demanded the gold. President Steed agreed to redeem the drafts with gold out of his own funds, but this offer was refused. The chief officer decided that the brethren should be deported, but his decision was reversed by the Colonial Secretary and the missionaries were finally allowed to land. Two other elders, Reese and Chipman, who left Liverpool on July 1st, were treated the same way with some variations. For some reason not yet known, their names were not printed on the ship's list of passengers. As a matter of fact, they were kept "below" under guard until the other passengers were gone ashore. The elders were not allowed to land, but were kept on board until the boat again put out to sea. About half a mile out they were put into a small boat and rowed ashore, with one of the crew in charge, and turned over to the immigration authorities. They were told that President Steed had been communicated with by telephone, which was untrue, and they were kept a day and a night at the detention station. When President Steed finally learned, through the steamship company's agents, that they were there, he got after the chief immigration officer, with the result that the elders were released. The only cause they had for holding these men was that they had not their landing money in gold, but as that phase of the matter had been settled a month previously by the Colonial Secretary, in the case of Elders Beach, Steele, Mack and Nelson, the action was taken on rather flimsy grounds. President Steed is not discouraged, however, and says that if the missionaries will come to South Africa he will agree to see that they are landed. Ten new men have entered that field lately and plenty of room is found for them.

The work is progressing very nicely in that far off country despite the vigorous opposition waged by religious(?) people. Some of them have hired a religious agitator to *expose* "Mormonism," and by this means the work of the Lord is receiving advertising that induces right thinkers to investigate it. How true it is that God can overrule every circumstance and condition to the good of His cause. Through these activities of the adversary, the elders get opportunities to converse with people and make their true character known.

In a letter written July 28th, President Steed says: "Yesterday we had a baptism in Cape Town where five more members were

added to the list of seventeen, making a total of twenty-two this year in the mission, with splendid prospects for the future. Good reports are coming in from all branches of the mission. In a few weeks Elders James G. McKay and Owen L. Brough will go to Johannesburg in the Transvaal and open up a branch of the Church. This will make eight branches in the mission. Owing to the lack of elders during the first six months of this year, the elders were taken from Grahamstown to fill vacancies in other branches, caused by elders returning home. During this time, also, Elders McKay, Rogers, Grow, and Brough labored alone rather than close more branches. We all rejoice now that all the old branches, and a new one, can be supplied with elders. * * Baptisms have been reported from Kimberley, Bloemfontein, Queenstown, East London, Port Elizabeth and Woodstock. * * * The South African mission has, indeed, been blessed with good, earnest, God-fearing elders from the re-opening of the mission by President Lyons up until and including the present time. Their names will ever live in the hearts of the saints in this land."

Elders John S. Sagers, William S. Mack and Orson M. Rogers, laboring in Port Elizabeth, report a case of marvelous healing in response to their ministrations. A woman by the name of Mrs. Schot became so ill that her husband was prevailed upon to call in the elders. The brethren anointed her with oil and blessed her. Even before they had finished, the pain had left her and as soon as the ordinance was performed she exclaimed: "Thank God, I am well!" The elders called again in the afternoon to see how she was and found her sitting out in front of the house. On the following Sunday she attended the meeting of the saints and bore her testimony to the truthfulness of the gospel and especially emphasized the divine mission of the Prophet Joseph Smith. For a long time previous to her severe illness she had been unable to attend the meetings, but on this Sunday she was in better health than ever. The elders are very thankful, indeed, for this manifestation of God's power through their humble efforts.

FROM THE MISSION FIELD.

Word from Grimsby.—According to President Bennett of the Grimsby conference, the elders are working diligently in that part of the mission. Many street meetings are being held, and a great deal of literature distributed. Some parts of the conference seem to be at a standstill, but the elders are doing their best to liven things up. Particular attention is being paid, during the summer months, to tracting in the country districts. Meetings in the hall acquired for that purpose are reported to be well attended. A district meeting will be held in Grimsby on the 29th of this month.

Elder Preaches at an "Adult Class."—Elder C. W. Burt, writing from Kilmarnock, Scotland, reports an experience he had in preaching the gospel to a fine lot of people. He was invited by a friend to what is called an "Adult Class." This is a society formed for purposes of mutual improvement. When an invitation is extended anyone to lecture before the class, the fact is advertised on a blackboard at the place of meeting, together with the subject to be treated. Elder Burt spoke on "The Inception of 'Mormonism.'" His audience being of an intelligent class, respectful attention was paid him and he spoke under the power of the Holy Spirit. He is thankful for this opening and believes good will come of it.

Dudley Saints are Firm.—Brother George Henry Potter of the Dudley branch (Birmingham conference) writes to say that in the persecutions being heaped upon the saints there, they feel to rejoice in the fact that the Holy Spirit is in their midst and sustains them in their trials. Their testimonies are stronger for the signs they see that they are of the children of the Lord. Christ says: "Blessed are they which are persecuted for righteousness' sake; for their's is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." It is the old story, ever new in that it is ever present, of old friends turning enemies and would-be Christians showing the cloven hoof. Brother Potter expresses the belief that the faith of the saints in that city is builded upon the rock of revelation, against which the gates of hell cannot prevail.

Baptisms.—A baptismal service was held at "Deseret," South Tottenham, London (London conference), on the 8th inst., three persons receiving the ordinance at the hands of Elders Harold L. Smith and C. Edgar Snow.

A baptismal service was held in the Burnley Baths (Liverpool conference), Saturday, August 14th, when seven persons were admitted into the Church, the ordinance being performed by Elders Walter H. Ludlow and Mark Greene. Two are from the Nelson branch and five from the Burnley branch.

On Sunday morning, August 15th, three members were admitted into the Church by baptism in the river Mersey, Elder William Jackson performing the ceremony. These belong to the Bootle branch of the Liverpool conference.

A splendid baptismal service was held at the Turkish Baths, High Street, Birmingham (Birmingham conference), Sunday, August 15th, 1909, when fourteen persons were baptized, two from the Blackheath branch, two from the Warwick branch, and ten

from the Birmingham branch. About seventy-five saints and friends were present at the service, and appropriate remarks were made by Elder Scott B. Brown and President L. H. Durrant. Elders E. C. Sutton, Joseph E. Spendlove, Thomas F. Greenwood, and Lawrence Corbridge officiated. Confirmations took place at the afternoon meeting.

One person was baptized into the Church on Sunday, the 15th inst., at Portsmouth (London conference), Elder James H. Carter performing the ceremony.

On Sunday, August 15th, 1909, a baptismal service was held in the sea at Aberdeen (Scottish conference), when two souls were added to the Church. Elder R. C. Eccles performed the ordinance. Confirmations took place at the afternoon meeting.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXIII.—JOSEPH SMITH, THE PROPHET.

Textbook: One Hundred Years of Mormonism (Evans), pp. 325-70, 344-54.

I. CONCEPTION OF THE PROPHET'S CHARACTER.

1. By the world.
2. By the saints, his followers.
3. How his true character may be known.

II. PERSONALITY OF THE PROPHET.

1. Appearance as described by. (a) Josiah Quincy. (b) An English traveler. (c) An officer of the U. S. Artillery. (d) George Q. Cannon. (e) Parley P. Pratt.
2. His dress.
3. Traits of character. (a) Genial and cheerful. (b) Athletic tendencies—illustrations. (c) Quickness in debate and repartee.
4. Education.
5. His love for the saints—and their's for him.

III. GREATNESS OF THE PROPHET.

1. The work he performed.
2. The inability of his unprejudiced contemporaries to understand him.
3. A Heaven-inspired man.

IV. HIS MARTYRDOM.

1. Circumstances preceding the arrest. (a) Joseph crosses the river to go West.
 - (1.) Reason.

- (b) The Governor's posse reach Nauvoo. (c) Joseph determines to go to Carthage.
- (1.) Governor's request.
- (2.) Protection guaranteed.
- (d) The Prophet leaves Nauvoo.
- (1.) His sorrow.
- (2.) Remark to Daniel H. Wells.
- (3.) "Going like a lamb to the slaughter."
- (e) Midnight at Carthage. (f) Illegal proceedings.
2. The imprisonment. (a) The last night. (b) The next day.
- (1.) Governor leaves for Nauvoo—broken pledge.
3. The attack on the jail. (a) Details. (b) Result.
4. Events following. (a) Bodies taken home—burial.
5. The Prophet's innocent blood.

IF WE KNEW.

If I knew you and you knew me—
 If both of us could clearly see,
 And with an inner sight divine
 The meaning of your heart and mine.

I'm sure that we would differ less
 And clasp our hands in friendliness;
 Our thoughts would pleasantly agree
 If I knew you and you knew me.

—Ex.

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